

TOO MUCH ORGANIZATION

Church organizations have their place in carrying forward the work of the Lord. Organization is necessary; to accomplish anything in these days it is necessary to organize, to reduce work to a system. Yet there is such a thing as over organization. There may be too much machinery. The proper use of machinery may be as important as the machinery itself. Organization is valueless only so far as it can be turned into usefulness. It would be a poor investment for a farmer to purchase machinery for which he had no use and which he could not use if he had. So it is possible that a church may spend too much time in organizing and in transacting its business. An organization within a church which has no definite, fixed purpose, is a superfluous piece of machinery. The following from the *Lutheran* is to the point:

"Does it ever occur to church people generally that amid much bustle and activity in church, a great deal of power is going to waste? Societies meet; they transact a lot of business; they make arrangements for picnics, Luther reunions and conventions; and when it is all over, what of it? Has it advanced the kingdom of Christ? Has it refreshed men spiritually and given them a zeal for the Gospel cause? Well, those things were not specially aimed at; nor is it always necessary that they should be; but what of the real, burning issues that confront the church? Suppose that all societies should bend their energies to some task like this, the saving of our missions from ruinous debts, what would happen? Inside of six months that power which is now going to waste would, like good healthy blood and bone and muscle, have reformed the arm of the church and given it such a vigor as to make it once more the arm of the Lord. Too often the arm of the church is not the arm of the Lord simply because its strength is wasted on useless things."

Personal Mention

Brother Grisso begins revival work in his congregation November 26.

A short meeting at Gravelton, Ind., by Brother Wirick closed with two accessions.

Brother Kennedy reports six accessions at Pittsburg, where Dr. McGregor is pastor.

Please read the Chicago letter by Brother McFaden, especially the latter part of it. Are we doing our duty?

In opening up his revival work Brother Bemenderfer ordered several hundred tracts for free distribution.

Brother R. R. Teeter reports two accessions at Flora, Ind., and the work in his charge progressing nicely.

Brother J. A. Myers, Millersburg, Iowa, reports a good work in his charge. Seven baptisms and one to baptize.

Brother Haskins continues his meeting at Fair Haven with good interest. A report of the meeting will appear later.

The Bible Studies in the Book of Joel, by Brother

Miller, came too late for this issue. The studies will be continued in our next.

Brother A. R. Bemenderfer is engaged in revival work at Goshen, assisted by Brother Ditch. He hopes to report a good gathering.

Brother J. M. Fox is engaged in revival work at Zanesville, Ind., the report of which will appear later. He likes the *EVANGELIST* in its new form.

Brother J. L. Kimmel has sent in his seventh new subscriber on the 500. He began revival work at Louisville, Sunday, Nov. 21, to continue two weeks.

We are pleased to learn that Brother Holsinger's health is improving. The article in last week's paper was evidence of increased vigor. Write again, brother.

We are sorry to learn of the sore affliction of sister Mary A. Leedy, Indiana, tho we rejoice to hear of her triumph in every trial of life. May the Lord give her grace to remain faithful.

Brother J. M. Tombaugh expects to begin a series of meetings at Washington C. H., November 24. The meeting at Miamisburg closed with one accession and the church greatly strengthened and encouraged.

Brother E. B. Shaver's work at Terra Alta, W. Va., resulted in 11 accessions, \$50 for the college and \$5.50 for missions, also one subscription for the *EVANGELIST*. Those are the revival meetings that count.

Brother Z. H. Copp, pastor of the Ashland church, will begin revival services Sabbath evening, November 28. Cottage prayer meetings each evening during the week prior to the meeting. Brother Copp requests the prayers of all the members of the church for the success of the cause at Ashland.

The meeting at Dayton, Va., reported by Brother Bowman in this issue, resulted in quite a victory for the Brethren church. Eleven accessions. Brother Shaver and Sister Grossnickle did the preaching, and we may be assured it was well done.

In a private letter Dr. J. L. Gordon, Bippus, Ind., says: "In the Sunday-school lesson for November 14, second paragraph in Lesson Applied, *Free in Prison* you touched my inmost soul. Yes, tho the cares of life are heavy we can yet trust in Christ." We are glad that we can be helpful to our people in this way.

Brother Gillin sends us the program of the Bible Convention to be held in the church the latter part of this month. There will be special studies in the Life of Christ, the Minor Prophets, and in Biblical Geography. He will be assisted by Brother Liven-good. This is a good move, and should be followed by other congregations.

WORDS OF WISDOM

Truely the following are words of wisdom and truth and soberness. They are the closing words of a touching sermon delivered by Bishop J. H. Vincent to the last graduating class at Chautauqua, from the text: "Ye are come unto Mount Zion." Unlike many of the public discourses on special occasions, this one is full of God, of Christ and of the Holy Spirit. The Bishop said:

Representatives of the class of '97: Men and women, children and youth no longer; learned in the ways of everyday life; knowing joy, knowing sorrow, knowing the sweets of human love, and knowing, too, the pangs of bereavement: To you I come with words about God's unseen and immediate world by which you are even now surrounded. Live with fidelity to the task God appoints, however hard it may be. Keep tender and susceptible hearts. Pray for the open vision. Remember that the loving heart and obedient will open broad avenues into your souls through which more treasures of truth come than through the merely intellectual processes.

Keep these avenues always open and always clean. Think pure, great, and divine thoughts. Covet the scrutiny of the "Judge of all," the "living God." Accept the mediation of the Christ. Never speak or think lightly of the "sprinkling of the blood." It is a mystery of mysteries, but there is in it some profound truth which earnest souls seek and wait to know.

"The life is in the blood." Help humanity. Make this world as true and good as you can. And the best way for you to help on this end is yourself to be true and good. Live a real life; but cultivate the ideal, and remember that the highest ideal you dream out is far below the possible reality which God purposes for you.

Believe in Mount Zion and in God, in angels and the spirits of just men made perfect, and in Jesus the Mediator of the new covenant. Believe with David in Browning's Saul, that there are "witnesses, cohorts about" you "to left and to right, angels, powers, the unuttered, unseen, the alive, the aware." And however intense your struggle, go on until you can say with David, "But I fainted not;"

"For the Hand still impelled me at once, and supported, suppressed

All the tumult, and quenched it with quiet and holy behest

Till the rapture was shut in itself, and the earth sunk to rest."

Some day your eyes will grow dim and the world will vanish from your sight. Then you will begin to see and to wonder that you had been so long blind as not through all your life to see the wonders of the other world in which you had lived so long. And you will say, O God, I bless thee for life and vision.

BISHOP VINCENT'S CREED

1. I believe that all men are sinners.
2. I believe that God the Father loves all, and hates all sin.
3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him.
4. I believe that the Holy Spirit is given to all men to enlighten and incline them to repent of their sins and to believe in the Lord Jesus Christ.
5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive forgiveness of sin. (This is justification.)
6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ. (This is regeneration.)
7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. (This is adoption.)
8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. (This is the witness of the Spirit.)
9. I believe that all who truly desire and seek it may love God with all their heart, and soul, mind, and strength, and their neighbor as themselves. (This is entire sanctification.)
10. I believe that those who persevere to the end, and only those, shall be saved in heaven forever. (This is the final perseverance.)